Vol. 4. Numb. 15.

The Athenian Mercury:

Tuesday, *November* 17. 1691.

Quest. 1. *I Have heard that several good Men have order'd* Books *to be given away after their decease,— Query, Whether* Books *are not more proper to be given at* Funerals, *than* Bisquets, Gloves, Rings, *&c.*

Answ. We vehemently suspect this *Query* is sent in by some *Bookseller* or other, who has either a great many Books fit for such a business, or is about to Print one that is design'd to that End. And the mischief is, we can't here oblige the *Bookseller*, but we must at the same time draw upon us the Displeasure of the *Confectioners*, *Glovers*, and *Goldsmiths*, by intrenching on their Profits.—— But to silence them, we assure 'em before-hand, the Project is ne're like to take, as long as Persons value their *Hands* and *Palats*, more than their *Brains*; which the generality of Mankind are likely to do as long as *Bisquets* are eaten, or *Rings* are worn.——— Now we have done with *them*, let's to the *Bookseller*; whose *Question* we Answer in the Affirmative: —— For undoubtedly a *Book* would be a far more Convenient, more Durable, and more Valuable a *Present* than what are generally given, as much exceeding them as the *Soul* does the *Body*; and besides, will much better, and more profitably preserve the Memory of a *deceased Friend*; if *Good*, teaching how to *follow* him; if *Bad*, to *avoid* his *Example*, that they may escape his End: And the Truths contain'd therein, we shou'd think would make a more *lasting Impression* even than a *Sermon* it self, much more than a dull *Death's-Head*; for having always before our Eyes the *Idea* of those for whom 'twas given, they'll still, as it were, *Preach from the Dead* unto us. But after all, this depends very much on the *Choice* of the *Book*, and that lyes between the *Executors*, *Booksellers* and *Authors*.

Quest. 2. *My Friend having the misfortune to fall from his Horse into a River, where he was drown'd, his Body could not be found in fourteen days after; at the expiration of which time there appeared a Light like a Candle, which crossed the River three or four times; and search being made, he was found in the same place where the Light directed.—— Your Reason for it?*

Answ. We must here, once for all, desire those Gentlemen who send in *Questions* of this nature, to be more *particular* in their *Relations*, and to specifie the *places where*, and *times when* things happen'd, and what *Evidence* there is that they ever did so.—— Which when we are satisfied in, and that we are not imposed upon, nor those who desire Resolutions, we can with more freedom enquire into the *Reason of the Thing*. As for the Case here mention'd, to give our Thoughts freely, till we know how it's attested, we must take the liberty to *doubt* the *Matter of Fact*; because the Gentleman not being suppos'd to be *murther'd*, and no Natural Reason appearing for so odd an Accident, we cannot imagine why any *Superiour Agent* should interest it self in a thing of that Nature; without which, we believe it cou'd never be.

Quest. 3. *A Gentlewoman who never us'd to be fanciful, was awaked from sleep by a strange unusual Voice, calling a Friend of hers who was two or three Miles distant: The Name was repeated above four times after she was perfectly awaked.—She is since inform'd, that the Person so call'd, was at that time sick, and shortly after dy'd. The Gentlewoman is satisfy'd it cou'd be no Human Voice, and desires your Opinion of it?*

Answ. This *Question* comes under the same Predicament with the former, and therefore we have plac'd it so near. It becomes such as wou'd successfully search after Truth, neither credulously to embrace every strange thing without sufficient Evidence, a Fault which many *Virtuosi* are charg'd with: Nor yet on the other side, obstinately refuse Faith where there is credible Evidence. However, this Story, of the two, sounds something more probably than the other, we having many undeniable Instances of Warnings given by some *Invisible Agents*, before the Death of some Persons; —— Nay in whole *Families*, which there are of our *Society* who can affirm of their proper knowledge, having been Ear-Witnesses thereof. That this strange Accident was of the same Nature, we cannot deny; nay, shou'd be inclin'd positively to *affirm*, were we but satisfy'd of the *Fact*.—— That the *Lady* had not before heard ought of her *Friend*'s Illness, or was not on any other Occasion intensely thinking of her; and lastly, That none else in the Family knew of her Illness, or repeated her *Name* in the manner asserted.——Concerning all which, we our selves wou'd now turn *Querists*, and desire a Resolution of the Party concern'd, not only on our *own Accounts*, but for the *Publick*'s *Satisfaction* and *Benefit*.

Quest. 4. *If* Adam *had not fallen, whether had the World been propagated the same way that 'tis now?*

Answ. The Affirmative seems to us almost *unquestionable*: For God and Nature made nothing in vain; and to what end should so many curious Organs be fram'd in the Body of Man, several of which can serve to no other use, if what might have been *performed* by 'em, should have been totally *neglected*? What wise Workman would make many curious *Springs* and *Wheels* in a *Watch*, unless with intent to set 'em going, and add new *Motions* to the *Piece*? We know but *Two Objections*,——The *baseness* and *turpitude* of some Acts, and the *pain* which must certainly have ensu'd in *Child-bearing*. For the First,—— We deny there's any Intrinsick Moral Turpitude in the very Act, but only in the *Inordination* of the *Act*. That 'tis common with *Beasts*, weighs little; for so is *Tasting*, and all the other Senses. For the *Second Objection*,—The *Pain*, which seems *necessary*, and yet *incompatible* with *Paradise*. The *latter* we *own*, but the *former* we *deny*. The *bringing forth with sorrow*, was an Effect of the *Fall*, as well as a *Curse* succeeding thereon, and incident to *Mother Earth*, as well as *Mother Eve*; which was not to *bring forth*, without being torn and furrow'd, and abundance of Sweat, and Pain, and Labour, and that *Thorns* and *Thistles* too. For the possibility of *bringing forth* without *pain*, we have Instances not only of *particular Persons*, but of *whole Nations*, who have done it with very little; which when the Body was in so admirable a frame, so vastly different no doubt from what 'tis now, might have been with none at all, though we can't so easily imagine how it could have been so, any more than how Man should have continued at least Incorruptible, if not Immortal.

Quest. 5. *Some means being used (without my knowledge) to make me Dream of my Sweet-heart, had such effect so as to represent to me in my sleep a Person for whom I had only entertain'd some small Hopes and Wishes of such a Nature, and it so happen'd that the next time I saw her (which was in some short time after) she was standing in the very same place, in just the same manner, and with the same Company (being her Father and Brother) as I had seen her in my Dream. Your thoughts of this are desired, and whether the Dreams of such Persons thus dealt withall, are not more according to their own Desires and Wishes, than the effect of any thing else, and whether if I had not known this Person, I might probably by Vertue of such means thus used have Dreamt of her? and if so, whether I may hereupon venture to entertain any Hopes that I shall ever Marry her, she being a good Fortune, and mine at present none of the best?*

Answ. The whole is a pure strain of Fancy, wound up to a very *brisk heighth*, and not at all lessen'd in the reflection: But as to the latter part of the Question, *viz. What hopes may be entertained in relation to Marriage*: We Answer, As strong ones as the first, about the Dream, or stronger if possible; provided all this while you act the part of a Wise-man, *So to fix upon things which are out of your own disposal, that you may be easie under the Disappointment, if it shou'd happen.* But as to the Querists being but a mean Fortune, and therefore productive of *mean Hopes*, we shall for his Encouragement give him a parallel Relation. A Person under very low Circum-

stance

stances, *like a light that is just expiring*, had a mind to appear the greatest, just before his Fall, and pretends to Court a *Fortune*; being ask'd by his Neighbours what he design'd? he told 'em, to Marry such a Person if he could; whereupon they began to ridicule his Vanity, and the great improbability of such Success; *Well*, says he, *this don't disheaten me, who knows what ill luck she may have*; and accordingly he Prosecuted his Design, and Married her. We give this Instance to our honest Querist, not to be over desperate, lest he takes the readiest Method to hinder his Wishes, but yet he ought at the same time so to consider the good of the Lady (*which he must do if he really Loves her*) as not to take such Courses as in all probability may make her and himself unhappy.

BOOKS newly publish'd, which we design to add in our Fourth Supplement, (*together with those formerly mention'd,*) viz.

A Practical Discourse of the Future Judgment, by Dr. *Sherlock*.

A Compleat History of the late Revolution, from the first Rise of it, to this present time.

A Defence of Pluralities; or of having Two Benifices with the Cure of Souls, as it is now practis'd in the *Church of England*.

De Presbyteratu Dissertatio, &c.

Moral Reflections upon the Emperor *Marc. Antonin.*—[We desire the *Reader* to compare this Book (which is most *accurately Abridg'd* in our New *Historical Bibliotheque*) with that Brief and Trifling Account that has been lately given of the same Book by a *French-man*, and they'll plainly see how they are *impos'd* upon: But more of this in our *Fourth Supplement*.]

A Relation of a Voyage into *Spain* by a Lady. In Three Tomes.

A Specimen of the Art of Reasoning Natural and Artificial.

Morerus's great Historical Dictionary.

The Inchanted World: Or, An Enquiry about the Nature, Power and Actions of Witches.

Mayer's Commentary on the Election of the Pope of *Rome*.

Reflections upon what may Please or Displease in Conversation.

Raguenet's New History of *Oliver Cromwel*. Printed at *Paris*.

The Mattyrology of the *German* Church.

An Idea of *Barr Eloquence*.

Bibliographia Medica Physica.

Misson's late Voyages into *Italy*.

A Treatise of the Original of Names and Surnames; of their Diversities, Properties, and Changes.

Regis Philosophy. In 3 Volumes. This is a Book of great Value.

Mr. *Webb*'s Essay, Proving the Language of *China* to be the Original Tongue in Paradise.

Ozonam's Mathematical Dictionary.

Spanheim's Treatise of the Woman-Pope.

——Together with all other Valuable *New Pieces* that come out since the finishing of out *Third*, to the Publication of our *Fourth Supplement*.

☞ All our Ingenious Querists and others are desired to send in their Thoughts, what Seeds, Fruits, Spirits, and what other things in Nature wou'd be very Useful to the Publick, if preserv'd for One, Two or Three Years, as fresh as for One Day: One of the Members of the *Athenian Society* having found out a way that will effectually do it.

☞ The *First*, *Second* and *Third Volumes* of the *Athenian Mercury*, (resolving all the most Nice and Curious Questions propos'd by the Ingenious of either Sex) and the *Supplements* to 'em; (containing Extracts of the most *considerable Books* newly Printed in *England*, and in the *Foreign Journals*) Printed for *John Dunton* at the *Raven* in the *Poultrey*. Where are also to be had the *Preface*, *Index* and 12 *Numbers* alone, that compleat the first 18 *Numbers* of the 3*d. Volume* (in which 12 *Numbers* are resolved many of the *Questions* lately sent us) or single ones to this time.

*** *To Morrow Morning* will be Publisht *THE VISIONS OF THE SOUL*, before it comes into the Body, in several Dialogues. Written by a Member of the ATHENIAN SOCIETY. Price Bound *One Shilling Six Pence*. Sold at the *Raven* in the *Poultrey*.

☞ The Person that sent a Question concerning Mr. *Mason*'s Teaching *Short-hand* at a distance, may be resolv'd to his satisfaction by Mr. *Mason* himself, at the *Hand* and *Pen* in *Bell-yard*, between *Grace-church-street* and *Cornhill*.

Advertisements.

☞ PROPOSALS for Printing a Book, Entituled, The Young Students Library, containing Extracts and Abridgments of all the most Scarce and Valuable *BOOKS* that have been Printed either in England or in the Forreign Journals from the Year 65. to this present time. To which will be added (and given in to all Subscribers) a large Alphabetical Table, comprehending the Contents of of this Volume, and of all the Athenian Mercuries and Supplements Printed in the Year 91. As also an Introduction to the Use of *BOOKS*, in a NEW ESSAY upon all sorts of Learning, Written by the ATHENIAN SOCIETY, &c. By our thus going backwards as well as forwards, we shall render our ACCOUNT OF *BOOKS* COMPLEAT: But for a further Account of this Undertaking, see our two Advertisements in Merc. 13, 14. Vol. 4. Those Gentlemen who Expect the BENEFIT of these PROPOSALS, (for we having already got a great Number of Subscribers, shall soon have this Work in the Press) are desired to send in their Money before the Fourteenth of December next. PROPOSALS are to be had of *John Dunton* at the *Raven* in the *Poultrey*; and of most *Booksellers* in *London* and in the Countrey.

THe *Mourners Companion*: or Funeral Discourses on several Texts. By *John Shower*. Printed for *John Dunton* at the *Raven* in the *Poultrey*, and *Abraham Chandler* at the *Chyrurgeons Arms*, at the Entrance into *Bartholomews-Close* in *Aldersgate-street*.

NAval Speculations, and Maritime Politicks: Being a Modest and Brief Discourse of the Royal Navy of *England*; of its Oeconomy and Government, and a Projection for an everlasting Seminary of *Sea-men*, by a *Royal Maritime Hospital*. With a Project for a *Royal Fishery*. Also Necessary Measures in the present War with *France*, &c. By *Henry Maydman*. *London*, Printed by *W. Bonny*, and sold by *S. Manship* at the *Black-Bull* in *Cornhil*, and *J. Fisher* at the *Postern*, between the two *Tower-hills*, and *A. Feltham* at the Parliament-Stairs, and *M. Gillyflower* in *Westminster-hall*. 1691. Price 3 *s.* 6 *d.*

HIstorical Collections: Or, a Brief Account of the most Remarkable Transactions of the two last Parliaments, which were Held and Dissolved at *Westminster* and *Oxford* in the Reign of our late Sovereign Lord, K. *Charles* II. With Exact Lists of the Members of each Parliament. The Second Edition. *London*, Printed for *S. N.* and sold by *W. Freeman* at the *Bible* against the *Middle-Temple-Gate* in *Fleet-street*. 1692.

IF any Gentlemen or Ladies are desirous to Learn to speak Latin or French truly and properly according to Grammar Rules, and to explain any Author, Mr. Switerday (recommended to our present King) has invented a very short and easie Method, by which they may learn the said Languages (if they can but spare 2 or 3 Hours in a Week to be with him) in one Year. Those who have learned formerly may recover it in 3 or 4 Months. He offereth to be bound to every one for the performance thereof. He Teacheth Mondays, Wednesdays and Fridays, in High-Holbourn, near little Turn-stile, next to the Faulcon; and Tuesdays, Thursdays and Saturdayes in Clements-lane, near Canon-street, at the Sugar-loaf: Where you may have Grammatical, and Latine, and French Historical Cards, by which he Taught Children of 8 or 9 Years of Age to speak Latine and French fluently in a very short time. Three or four Youths may lodge with him.

ERRATA's in our last *Mercury*.

Col. 3. *line* 24. for *Antinuity* read *Antiquity*.

——— *l.* 26. read *Congregation of Anabaptists 'till above* 300 *Years*.

LONDON, Printed for **John Dunton** at the *Raven* in the *Poultrey*. 1691.